

# THE CHRISTIAN VISITANT.

BY A LAYMAN.

"NOCTURNA VERSATE MANU, VERSATE DIURNA."—"BE THESE YOUR STUDIES BY DAY AND BY NIGHT."

VOL. I.

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No. 34.

## ESSAYS AND PARAGRAPHS,

ORIGINAL AND SELECTED.

### REFLECTIONS FOR SATURDAY EVENING.

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more, as ye see the day approaching." HEB. x. 24.

The writer, who has already addressed himself to the readers of the VISITANT, on this text, again earnestly calls their attention to the important duty therein enjoined—the assembling of themselves together for the public worship of God. He will not allow himself to suppose, that any of his readers have a doubt of the divine institution of the Lord's day, and of public worship; nor that they are absolutely necessary as means for the preservation of divine truth in the world, and for the constitution and maintenance of civil society. The consequences of a general contempt and neglect of the sabbatical institution, and of the public worship of God, have in all instances proved fatal to religious truth, and the common safety and happiness. No community has, or can, long exist without religion; and there can be no true religion without the appointment of set times and places for the public assemblies of worshippers. Hence it is, that all divine laws have strictly enjoined the observation of a day to be devoted to public worship; and civil governments, wisely consulting their own interests, have, with a very few admonitory exceptions, done what they could to procure obedience to the divine command. Thus Sabbaths are sanctified by nations professedly regardless of religion in their national capacity, and the wise and the good, by their example, have promoted the general observation of them. As a mere political institution, the ordinance of the Sabbath and of public worship, has been proved by uncontradicted experience, to be most essential to the happiness, the prosperity, and even the existence of states.

Whence is it then, that a duty enjoined upon men by a regard both to general and individual good, to present and to future happiness, should be so much neglected as it is among us? The Apostle tells us in the text, that it was the manner of some, even in his time, to forsake the assembling themselves together; and these he speaks of, in language of the severest censure. In this age of the world, and in this generation, which have in no wise im-

proved upon those which have preceded, we might rather say, that it is the manner of some only to attend the worship of the sanctuary. The majority has changed since the Apostle's times. The great mass of the community, it is confidently and knowingly said, live in the habitual neglect of the sacred institutions of the Lord's day, and of the public worship of the sanctuary. The writer of these remarks has taken some pains to ascertain what proportion of the community attend public worship on the Lord's day; and taking this city as a very favourable specimen of the attention that is paid to public worship generally, he confesses his astonishment and mortification at the result of his enquiries: That not more than one-fourth of the whole population of our country attend the public worship of God!\* And yet this country is sometimes called a Christian country; a land of evangelical light and religious privileges! a land where God is truly known and worshipped! a land whence Missionaries proceed to convert distant India, and the Heathen in our vicinity!—Be it so! God speed all endeavours to disseminate the Gospel abroad or in our neighbourhood; but most of all should we labour and pray for the conversion of the Heathen at home, our own fathers, our brethren and children. Let us exhort one another, brethren, not to forsake the assembling of ourselves together; and so much the more earnestly let us exhort, as we see the day approaching upon us, which shall put an end to all our pious exertions. The readers of this paper will recollect, that the night of death is fast coming upon them, in which they can work no longer. While they have time, therefore, let them do good unto all men, by using all diligence to bring them to the use of the means of grace and salvation: And to this end, let their first labour be, to exhort them to attend the sanctuary of the Lord's house, and the preaching of his holy word. Let it be the employment of Christians this evening and on the morning of the Lord's day, to exhort each his neighbour in the language of the saints of old time—"Come, let us go into the house of the Lord." To induce Christians the more earnestly to employ themselves in this blessed work, they may be assured, that a most glorious day is approaching, in which success will attend upon all their exhortations to bring men to the worship of the Lord's house. For "in the last days it shall come to pass, saith the Lord by his prophets, that the mountain of the house of the Lord shall be established

\* This is a very large allowance. Taking the whole population of the United States, it is very certain that not more than one-tenth habitually attend public worship. What a wide field is here opened, for ministerial labour "out of season;" and for the faithful exhortations and prayers of Christian people!



in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths:" "And the inhabitants of one city shall go to another, saying, let us go speedily to pray before the Lord and to seek the Lord of hosts; I will go also." In those days it will be the duty and the happiness of every individual Christian to attend the worship of the Lord his God, and to serve him; and not only so, but he will exhort all others to join in the delightful employment.

It may be, that neither the writer or the readers of these remarks may live to see the fulfilment of these blessed prophecies—and that their exhortations to the present generation to attend the Lord's sanctuary may be in vain. But it is well that the reward of the faithful labourer does not in any degree depend on his success. Let us do our part, not over-anxious as to the result. We behold a glorious æra in the future annals of the Church; we rejoice and are glad at the prospect. Our part may be to make ready a people prepared for the Lord. Let us be faithful and diligent in the performance of it. Let us exhort one another with earnestness not to forsake the assembling of ourselves together.

If there should be any one, who, having heretofore absented himself from public worship, is now resolved to attend upon it, but who feels himself at a loss to what assembly of professing Christians he should direct his steps, seeing there are so many and such a variety of opinions and of worship among them—the writer would affectionately exhort him to unite himself to any of them to which the providence of God may direct him. Such a variety of doctrines as are professed, and of modes of worship as are practised, whatever else may be said against it seems peculiarly fitted to suit every variety of sentiment, and even the most fastidious taste, and must cut off every excuse for not attending the worship of God among some of the existing denominations. The writer has his religious opinions, and he could wish that there were not so many who differed from him. But he had rather see those who absent themselves from all Christian worship, join those denominations the farthest removed from his own, than that they should remain where they are. Any religion is certainly better than none. The great object of this exhortation is what might be inferred from the text, to induce all persons to attend the public worship of the Lord. As to the mode of worship which it is most consonant with the scripture to adopt, although he might give his opinion, yet he does not feel himself called upon to do it, in this place. Happy would he be, if omitting subordinate points, he could extend the borders of his Redeemer's kingdom and reduce the number of Satan's adherents.

IOTA.

#### For the CHRISTIAN VISITANT.

It was promised in the prospectus, that there would be a selection from time to time of the most fervent and impressive prayers, that

have flowed from the lips of eminent and exalted christians; and accordingly in the first numbers were found several such specimens. It is presumed that many of the readers of the Visitant would be pleased to see them continued. For that purpose if it should accord with the plan of the editor, the writer will accordingly communicate such prayers as will suit all the ordinary and extraordinary purposes of devotion. They will be selected from every source which may be within the writer's reach, and as they will sometimes receive alterations, which the original composers would disown, it is thought proper to omit the author's names. Humbly trusting that your readers will constantly use these, or any other prayers to the throne of grace; and that they may experience the divine aid in every time of need.

Yours, &amp;c.

IOTA.

#### MORNING PRAYER FOR A FAMILY.

Almighty and ever living God! we acknowledge ourselves bound, by innumerable obligations, to praise and adore, to love and serve thee. From thee we have received our being. Thou art our constant preserver and bountiful benefactor: the source of every present enjoyment, and the spring of all our future hopes. Thou hast, also, in thine infinite condescension, been pleased to look down with pity on our fallen race, and freely to offer salvation to us through Jesus Christ. We adore thee for the knowledge of thy will, for the promises of thy mercy and grace, and for the joyful prospect of eternal life so clearly revealed in thy holy word. Possess our minds, O Lord, with such a deep sense and firm persuasion of the important truths which are there made known to us, as shall powerfully influence and regulate all our thoughts, words, and actions.

But while we celebrate thy goodness towards us, we have cause to be ashamed of our own conduct. We have great reason, O Lord, to be humbled before thee on account of the coldness and insensibility of our hearts; the disorder and irregularity of our lives; and the prevalence of worldly and carnal affections within us. Too often have we indulged the passions and appetites which we ought to have opposed and subdued, and have left our duty unperformed: and we find a daily occasion to lament our proneness to corrupt inclinations and sinful lusts, and our reluctance to the practice of what is agreeable to thy will. O Lord be merciful to us miserable sinners, and forgive us for thy Son Jesus Christ's sake. Produce in us deep and unfeigned repentance for our manifold transgressions; and a lively faith in that Saviour who hath died for our sins, and risen again for our justification. And may the pardoning mercy be accompanied with the sanctifying influence of the holy Spirit, that we may no more sin against thee; but may live from henceforth as becomes the redeemed of the Lord and the candidates for a happy immortality. Put thy fear into our hearts that we may never more depart from thee. May thy blessed will set bounds to our desires, and regulate all our passions. May our affections be fixed, not on present objects, but on those which are unseen and eternal. Convince us more effectually of the vanity of this world, and its utter insufficiency to make us happy; of the vileness of sin and its tendency to make us for ever miserable; of the value of our souls, and the awfulness of that everlasting state on the borders of which we are standing; and may we be serious and diligent in our preparations for death and judgment.

We desire this morning to offer thee the sacrifice of thanksgiving for the watchful care of thy Providence exercised over us during the past night. We laid us down to sleep, and, blessed be thy name, we have arisen in safety. May the lives which thou hast mercifully prolonged be devoted entirely to thy service. Graciously continue thy protection and favour to us this day. Save us from sin, we beseech thee; and from all other evils, if it be thy blessed will. Enable us faithfully to perform every relative duty under an abiding sense



of thy presence and of our accountableness to thee. May we, as a family, dwell together in peace and unity. May we put away from us every angry and discordant passion: and loving thee with a supreme affection, may we love each other with pure hearts fervently. Preserve us, O Lord, from the influence of those temptations to which we are daily exposed. Make us duly sensible of our own weakness, that our hearts may be raised to thee in humble and fervent supplications for the needful supplies of grace and strength. When we are in company, may it be our care to do and to receive as much good as possible. When we are alone, may we remember that our heavenly father is with us; and may this thought excite in us an earnest desire to act as in thy sight.

We humbly pray thee, O Lord, mercifully to bless all who are in authority over us. Be favorable to this nation; save us from the evil designs of those who would hurt us; keep us from foreign wars, and from discord at home, and continue to us the blessings of peace.—May all mankind be visited with the light of the gospel; and may its influence be more widely diffused in this land. In tender mercy regard all who are in affliction of whatever kind. Grant unto our dear friends and relations every blessing which thou knowest to be needful for them. May they and we experience thy favor in this life, and in the world to come life everlasting.

We offer up these our imperfect prayers, in the name of our only mediator and advocate Jesus Christ.—Our Father, &c.

### HISTORICAL SKETCH OF THE THEOLOGICAL SEMINARY *Of the Presbyterian Church in the United States.*

The subject of founding a THEOLOGICAL SEMINARY, was first introduced in the General Assembly, May 1809, and sent down to the presbyteries for their consideration and opinions.

At the meeting of the Assembly of the next year, 1810, the opinions of the Presbyteries on this subject were so far received, that the Assembly felt themselves warranted to proceed in the business, and to determine upon the establishment of a Theological Seminary. Their resolution on this subject, is in the words following, viz:—  
“That the General Assembly will, in the name of the Great Head of the Church, immediately attempt to establish a Seminary for securing to candidates for the ministry, more extensive and efficient theological instruction than they have heretofore enjoyed.”

At the meeting of the next Assembly, 1811, a constitution for the Seminary was adopted. This constitution has been for some years before the public. It admits into the Seminary, only such students as bring satisfactory testimonials of piety and talents; and have passed through a regular course of academical study. It places the Seminary under the care and direction of the General Assembly of the Presbyterian Church in the United States. This body is to be considered at all times as its patron and the fountain of its powers, and appoints its Professors and Directors. The more immediate inspection and conducting of the institution, are committed to a Board of Directors, consisting of twenty-one ministers and nine ruling elders, who are chosen by the Assembly, and continue in office three years. This Board are required to report all their proceedings annually to the Assembly. The Assembly have the entire controul of the funds of the institution—and the Board of Directors can draw no money from the funds, but by an appropriation and order of the Assembly—and they are required to report from year to year in detail, all the items of the expenditures of the preceding year.

At the meeting of the next Assembly, May 1812, Princeton, in New-Jersey, was fixed on as the site of the Seminary. A Board of Directors was elected, and the Rev. Dr. Archibald Alexander was appointed Professor of Didactic and Polemic Theology. On the last Tuesday of June following, the Board of Directors held their first meeting. On the 12th day of August of the same year, the Board of Directors met again, and Dr. Alexander was solemnly inaugurated,

and entered on the duties of his office. The number of Students at the opening of the institution, was three.

At the meeting of the Assembly in May, 1813, the number of students was eight. By this Assembly the Rev. Dr. Samuel Miller was elected Professor of Ecclesiastical History and Church Government, and was inaugurated by the Board of Directors on the 29th day of September following. The number of students at the close of this session, was thirteen.

At the close of the next session, May 1814, the number of pupils was nineteen. In September following, the number was twenty-five. In the winter session, the number increased to thirty-six; and the last summer session, it was thirty-two. During this session, the students of the first class were licensed by the Presbyteries to which they respectively belonged,\* and left the Seminary. The winter session has lately commenced, and the present number of students is forty-three.

At their meeting in May last, the Assembly, after mature deliberation, adopted the following resolution, viz.

“Resolved, That the Assembly do hereby authorize the Board of Directors to proceed, without delay, in purchasing materials for the erection of a principal edifice for the accommodation of the Theological Seminary, on such plan as they may think proper; and to lay the foundation of said edifice during the present year.”

Agreeably to this resolution of the Assembly, the Board of Directors have, through the last summer, been preparing to commence the principal edifice for the Seminary, and did, on the 26th day of September last, lay the corner stone of said building.

This building is to be of stone—length 150 feet—breadth 50—height 4 stories, including the basement story. The estimated cost to complete it, 47,000 dollars. It is intended to be finished in the plainest style. The plan of the Directors is to get the roof on the next summer, and then take time to finish the several parts of the building as they may be wanted, and as the funds may permit. This building is to contain all the public rooms of the institution, as the refectory or dining room, kitchen, library room and lecture rooms. The rest of the building is to be made into lodging rooms for the students, and will, it is calculated, accommodate one hundred students; a number which we have every reason to hope, from the increasing extent and population of our church, and from the recent revivals of religion in our academies and colleges, will, at a distant period, belong to the institution.

The Directors congratulate the religious public on the success of this institution. It had many difficulties to struggle with in its commencement, from the embarrassments of our country in the late war; but it has been supported and has rapidly risen “in troublous times,” and has thus far answered, and even exceeded, the most sanguine expectations of its warmest friends; and promises, if suitably patronized, to be a rich and lasting blessing to the church. As far as application has been made to the churches, a liberality has been manifested, which induces a belief that eventually sufficient funds will be obtained, permanently to establish and support it. Much has already been done by subscription, and a few bequests have been made. The amount which has been received into the treasury, and invested in productive funds, though very far from what is sufficient to support the institution, we consider as an earnest of what is yet to come from other parts of our church, and from the bequests which may from time to time be made by the wealthy, pious and liberal.

The public will readily perceive that a large capital will be necessary to support this institution, when it is considered that besides the expence of erecting buildings, and necessary incidental expenses, the Professors’ salaries are also to be paid out of the funds. It has moreover been a leading design of the institution, from its commencement, to afford aid to such students as may be unable to support themselves; and most of those who have been in the institution since its commencement, have been of this description. The funds of the

\* When the students have finished their course in the Seminary, they are always remitted to the Presbyteries to which they belong, for trial and licensure; so that the Presbyteries retain the whole power of judging of their fitness to preach the gospel, and licensing them or not, as they judge proper.



Seminary, however, have hitherto allowed but very little to be appropriated to their aid.

This deficiency in the funds of the Seminary, has as yet been generously supplied by associations of benevolent females, who by giving, some two cents, and some one cent a day, and some only a cent a week, have afforded an important assistance to the students, without which there was no probability that many of them would have been supported in the Seminary.—No less than sixteen students were supported in the last year either in whole or in part by these associations—none of whom could probably have continued, but from this timely aid.—And the Professors in their report of this generosity to the Board, added, “notwithstanding the liberality of these associations, the aggregate amount has been insufficient to meet the demands made upon it; and the Professors of the Seminary have been obliged to decline receiving several young men of hopeful piety and promising talents, under the apprehension that the funds were not adequate to their support.”

The following is an account of the different associations which have been formed for the above object, together with the sums which they have forwarded, viz.

1st. Female Cent Society of Philadelphia,	\$760 00
2d. do. do. do.	181 25
3d. do. do. do.	150 00
Female Cent Society of Princeton,	430 11
do. of Elizabeth-Town, N. J.	223 50
do. of the 2d Pres. Church, Newark, N. J.	255 17
do. of Rutgers St. Ch. N. Y.	42 00
do. of the Brick Ch. N. Y.	660 45
do. of Wall St. Ch. N. Y.	75 00
do. of Newburgh, N. Y.	91 70
do. of Montgomery, N. Y.	153 00
do. of Pleasant Valley, N. Y.	30 00
do. of Marlborough, N. Y.	26 00
do. of Goshen, N. Y.	60 00
do. of Hopewell, N. Y.	26 00
do. of New-Windsor, N. Y.	54 00
do. of Bridgetown, CUM. N. J.	37 50
Female Society of Cedar Street Church, N. Y.	728 38½
Female Association of the 1st Pres. Church, Newark, N. J.	220 00
Mite Society, N. Y.	390 00
do. of Wilmington, DEL.	160 00
Female Benevolent Society of Springfield, N. J.	41 31
A number of Ladies in Philadelphia,	70 00

In addition to the above, information has been received of the formation of a Female Cent Society, for the same object, at Lexington, Kentucky, consisting of Ladies in Lexington and the neighbouring town of Paris, which has appropriated to the support of two Students in the Seminary \$267 : 90 : and also of another, within a few weeks, at Morristown, N. J. And it is earnestly hoped that many other similar Associations, for the same object, may be formed by benevolent Females in other parts of our Church, as the necessities of the Fund for the support of Theological Students are at present very pressing.

In the Constitution, or plan of the Seminary, is the following section: “The intention and direction of testators or donors, in regard to money or other property, left or given to the Seminary, shall at all times be sacredly regarded. And if any individual, or any number of individuals, not greater than three, shall, by will, or during his or their lives, found or endow a Professorship, or Professorships, a Scholarship or Scholarships, or a fund or funds, destined to special purposes, said Professorships, Scholarships, or funds, shall for ever afterwards be called or known by the name or names of those who founded or endowed them.”

The last General Assembly, resolved, That a sum not less than *twenty five thousand dollars* should be considered as requisite to endow a Professorship, and a sum not less than *two thousand five hundred dollars* to endow a Scholarship.

If any person or persons, not exceeding three, shall give or bequeath *twenty five thousand dollars* for the endowment of a Profes-

sorship, for instance, of Biblical Criticism, and Oriental Languages, such Professorship is, for ever, to bear the name or names of the founder or founders; and the interest of the sum thus given or bequeathed is for ever, to be applied to pay the salary of the Professor, in those branches. In like manner if any person or persons not exceeding three, shall give or bequeath two thousand five hundred dollars for the establishment of a Scholarship, such Scholarship shall for ever bear his or their names; and the interest of the sum thus given or bequeathed, is for ever to be applied to the support of an indigent Theological Student in the Seminary.

The following are legal Forms of a Bequest of personal Property, and a Devise of real Estate to the Theological Seminary, viz.

#### IN CASES OF PERSONAL PROPERTY.

I give and bequeath to the Trustees of the General Assembly of the Presbyterian Church in the United States of America, and to their Successors and Assigns, the Sum of \_\_\_\_\_ or, Shares in the Bank of, (or any other personal property, as the case may be) to be applied to the Use of the Theological Seminary of said Church, and now located at Princeton in the State of New-Jersey; or, to the Support of Students in indigent circumstances in said Seminary; or, to such other uses as the Testator may think proper to express.

#### IN CASES OF REAL ESTATE.

I give and devise to the Trustees, &c. (as above) all that Tract or Lot of Land or Tenement, Messuage or other real Estate, as the case may be, situate in, &c. for the Use of, &c. (as above.)

The above Forms may be used by a Testator residing in the State of Pennsylvania, where the Trustees of the General Assembly have been incorporated; but in the other States of the Union the following Forms are recommended, viz.

#### IN CASES OF REAL ESTATE.

I give and devise unto A, B, & C,\* and the Survivors and Survivor of them, and the Heirs of such Survivor, (describe the real estate,) for the Use of, and in Trust for, the Directors of the Theological Seminary of the Presbyterian Church of the United States, now located at Princeton in the State of New-Jersey.

#### IN CASES OF PERSONAL ESTATE.

I give and bequeath (as above, excepting instead of “the heirs of such survivors,” say,) the Executors, Administrators and Assigns of such Survivor.

#### THE PROFESSORS OF THE SEMINARY ARE,

Rev. Archibald Alexander, D. D. Professor of Didactic and Polemic Theology.

Rev. Samuel Miller, D. D. Professor of Ecclesiastical History and Church Government.

The present Directors of the Seminary, elected by the last Assembly, are the following, viz.

#### MINISTERS.

Rev. Ashbel Green, D. D. Princeton, N. J. President,

John Woodhull, D. D. Freehold, N. J. Vice-President.

John M'Dowell, Elizabeth-Town, N. J. Secretary.

William Neill, D. D. Albany.

James Richards, D. D. Newark, N. J.

John B. Romeyn, D. D. New-York.

Robert Finley, Baskingridge, N. J.

Jacob J. Janeway, Philadelphia.

Gardiner Spring, New-York.

Andrew Flinn, D. D. Charleston, S. C.

David Comfort, Kingston, N. J.

John E. Latta, Christianna, Del.

Samuel Blatchford, D. D. Lansingburgh, N. Y.

James Hall, D. D. Statesville, N. C.

Francis Herron, Pittsburgh, Pen.

Asa Hillyer, Orange, N. J.

Jonathan Freeman, Bridgetown, Cum. N. J.

Henry Dwight, Utica, N. Y.

James Inglis, D. D. Baltimore,

James Blythe, D. D. Lexington, Ken.

\* The Testator may appoint but one or two Trustees if he thinks proper.



John Chester, Albany.

RULING ELDERS.

Robert Ralston, Esq. Philadelphia.  
Dr. John R. B. Rodgers, New-York.  
Samuel Bayard, Esq. Princeton, N. J.  
Mr. William Haslett, Philadelphia.  
Mr. Divie Bethune, New-York.  
Mr. Robert Lenox, do.  
Col. John Neilson, New-Brunswick, N. J.  
Dr. John Van Cleve, Princeton, N. J.  
Mr. Zechariah Lewis, New-York.

Signed by order of the Board of Directors,

ASHBEL GREEN, Pres.

JOHN M'DOWELL, Sec'y.

Jan. 1, 1816.

RHODE-ISLAND.

PROVIDENCE, JAN. 12.

ORDINATION.

On Wednesday last, at St. John's Church, in this town, Rev. THOMAS CARLISLE, was admitted, by the Right Reverend Dr. Griswold, to the Holy Order of Deacons. Prayers by the Rev. Asa Eaton, Rector of Christ Church, Boston—Sermon by the Bishop, from I. Corinthians, 4th chap. 1st and 2d verses. We understand the Rev. Mr. Carlisle, will officiate at St. Peter's Church in Salem.

DOMESTIC INTELLIGENCE.

The Rev. Mr. Henry Penneverse, Minister of the French Church Du Saint Esprit, in Pine-Street, began to preach there on Sunday last. The eloquence and talents displayed in the pulpit by this gentleman are inferior to none in this city; and the members of that Church have to congratulate themselves upon so valuable an acquisition. *N. Y. paper.*

FROM THE (Catskill) RECORDER.

The Annual meeting of the "Catskill Branch Society for the promotion of Good Morals," was held on the first day of January inst. at the Village School House, pursuant to public notice.

A respectable audience having assembled, the exercises of the evening were commenced by a prayer from the Rev. Peter S. Wynkoop, adapted to the occasion; which was succeeded by the reading the constitution of the Society.

An excellent and appropriate address was then delivered by the Rev. Peter S. Wynkoop, to the members of the society.

The throne of grace was again addressed by the Rev. Doctor Porter.

The spectators having retired, the subjoined report of the Executive committee was read and accepted.

The thanks of the society were presented to the Rev. Mr. Wynkoop, for his excellent address.

The Society then proceeded to the election of officers for the ensuing year, and made choice of the following persons:

GARRET ABEEL, Esq. President.

JOHN BLANCHARD, Esq. 1st Vice-President.

JAMES BILL, Esq. 2d. do.

MAJ. E. HAWLEY, 3d. do.

Mess. HEZEKIAH THAYRE,

THOMAS HALE,

NATHAN ELLIOT,

FRANCIS BOTSFORD,

IRA WINANS,

SAMUEL L. PENFIELD,

FRANCIS SAYRE,

HORACE WILLARD, Treasurer.

A. DONNELLY, Secretary.

Committee.

The proceedings were concluded by a prayer by the Rev. Dr. Porter.

Published by order of the society,

A. DONNELLY, Secretary.

FIRST ANNUAL REPORT

Of the Executive Committee of the "Catskill Branch Society for the promotion of Good Morals," at their annual meeting, Jan. 1st, 1816.

The Executive Committee feel it incumbent on them to lay before the society the course they have pursued, and the measures they have adopted, in carrying into effect the objects for which it was formed. In the execution of the trust reposed in them, they were fully aware of its importance, and were anxious in the discharge of that trust to escape censure if they did not merit praise. Anticipating the objections which might be raised against this Association by its opponents, they were anxious to pursue a course to which such objections could not possibly apply, and which would remove all pretence for a perseverance in them. In conformity with this sentiment, the discretionary power of exercising *legal coercion* frequently became a subject of discussion; it excited in their minds solicitude and anxiety; to them it was new, and its effects could not be ascertained from the experience of others—By some of the members composing the society its impolicy was strongly urged, and by others its injustice as violently asserted. In such a combination of circumstances, in connexion with the recent organization of the society, the Executive committee adopted what they thought the most eligible course. Taught by experience that ill judged severity in the accomplishment of an object however laudable attaches some odium even to the object itself, they resolved to abstain for the present from the exercise of *legal coercion*, in the anxious expectation that *example* and *admonition* might effect what might be deemed an uncertainty were the other alternative pursued. The result has equalled our hopes, but not our wishes. We were not buoyed up with the chimerical expectation that the reformation of public morals was the work of a day, or a year; or that in so limited a period as this society has been in operation its effects would be generally felt and perceived. The improvement of the human mind, in morals as well as in science, must be the work of time. We profess that our hopes were satisfied when we saw associations formed for similar purposes in other places, and when a more decent observance of the Sabbath was manifest in community generally—To have done this by the simple act of association, to have made an impression on the public mind however feeble, furnishes convincing proof of the future utility of such institutions when matured by age and profited by experience.

Example is perhaps more effectual in the promotion of morality than any other mean in our power—It does not, like *legal coercion*, assume the haughty character of a superior, intent upon exacting obedience to his mandates; nor does it, like admonition, content itself with mere professions of doubtful sincerity. It acquires credit for the sincerity of its motive, by corresponding action, and points out moral obligation without the imputation of being dictatorial. As long as there exists an inequality of talent and character in the human family, as long as deference is paid to the actions and opinions of the good and wise, so long shall we perceive human conduct under its guidance and control. It is important if we are convinced of the truth of these remarks, to be scrupulous in the observance of those engagements which we contracted on our becoming members of this association—In the relation in which we stand to society, a great degree of responsibility attaches itself to our conduct. From us is reasonably expected abstention from those immoralities, against which we have protested—If we are guilty of those excesses, for the suppression of which we formed ourselves into a society, how can we expect our admonitions will be heard or regarded? or how shall we escape the deserved imputation of being the secret and bitter enemies of that cause we profess openly to defend?

Pursuant to an article in our constitution, the Executive Committee appointed Delegates to attend the annual meeting of the parent society, in October last. From their report, the Executive Com-



mittee are gratified in observing in the parent society a coincidence in the sentiments and opinions of your committee. From the number and respectability of the branch societies formed within the year past, in various places, we may assure ourselves of effectual co-operation in so useful an undertaking.

The Executive Committee have heard with surprise and regret, that many persons well disposed to the cause of morality, have declined uniting with us from the belief that we were associated for political purposes. We could not readily believe, until convinced from actual observation, that an opinion so erroneous and unjust could be entertained by any one. We disclaim solemnly such an ill founded imputation—We challenge the production of a single fact, or any inference drawn from our proceedings, which warrants such a disgraceful charge—We invite the strictest examination into the tendency of *moral societies*, persuaded that such examination will eventuate in the complete vindication of the motives which prompted their formation. Our society embraces all parties in politics, all sects in religion, and its avowed objects claims the approbation of every man in community, to whatsoever party in politics, or denomination in religion, he may belong—How a society thus organized, thus constituted, can be made to act in subserviency to the views of any political party, may well defy explication.

In the conclusion of this report, the Executive Committee cannot forbear urging to the society, the necessity of unanimity and zeal in the cause in which we are engaged. It is a good cause, and will ultimately prevail. Blind indeed must that man be who does not see in the gross immoralities of the age, the necessity of exerting ourselves in their suppression. We can all of us in our respective spheres of action contribute something to so desirable an end—We can at least admonish, persuade, and entreat; and by our example, marshal others in the way which conducts to the enjoyment of individual, domestic, and social happiness.

*By order of the Executive Committee,*

A. DONNELLY, Secretary.

## INTELLIGENCE FROM ABROAD.

*From the RELIGIOUS REMEMBRANCER.*

### FIRST ANNUAL REPORT OF THE PHILADELPHIA ORPHAN SOCIETY.

The Board of Managers of the Philadelphia Orphan Society, in offering to their constituents their first Report, beg leave to congratulate them on the unexpected success which has been experienced in effecting their organization, and on the encouraging degree of patronage which their institution has received.

The Society was formed on the 20th Dec. 1814, by a number of ladies who convened for that purpose, in the school-room back of the second Presbyterian Church; a Constitution was adopted, and managers elected; after which the society adjourned to meet on this present 2d of Jan. 1816; being the first Tuesday in the month.

The first meeting of the Board of Managers was held on the 21st Dec. 1814, all the managers being present, they proceeded to elect their officers, viz:—a First Directress, a Second Directress, a Treasurer, and a Secretary.

Rules were subsequently made for the government of the Board of Managers and their officers; and for the general economy of the Institution. A convenient house was rented as a temporary Asylum, and a matron and female assistant appointed to superintend its domestic arrangements.

The first orphans received into the Asylum, were admitted on the 3d March 1814, since which time the number has gradually augmented, and at present, twenty-two children are comfortably accommodated in it.

The Board of Managers have had every reason to be perfectly satisfied with the manner in which the Asylum has been governed by

the present matron. The members of her family have been blessed in general with excellent health, and every attention has been paid to the improvement of their minds. Religious worship has been regularly held in the Chapel of the Asylum on the afternoon of Sunday—and clergymen of different denominations have officiated in conducting it. The children have also occasionally attended public worship in different churches.

The Board of Managers conceiving that a charter would essentially contribute to their permanency and usefulness, have petitioned the legislature of the state, to grant them an act of incorporation, and the most cordial support to this measure has been promised by many of the representatives.

In taking a retrospective view of the pecuniary concerns of the institution, the Board of Managers feel a lively impression of gratitude to that God who has so graciously disposed their patrons, and to those patrons who have so liberally contributed to the object. A reference to the accounts of the treasurer will shew, that the society have great reason to join with the managers in these grateful feelings; they may perceive in them a sure presage of the future respectability of an institution planned and commenced under their own auspices.

The Board of Managers cannot rest satisfied, without declaring their present prospects far more flattering than at their last annual meeting they had any right to expect, and from the great liberality already experienced from numerous and unexpected sources, they beg leave to add their sanguine anticipations of the most ample success.

The Board of Managers considering themselves warranted from the number of applications for admission into the Asylum, to project means for its enlargement; and encouraged to believe that their funds would ultimately prove commensurate to the undertaking, determined to erect a building for the permanent accommodation of the Orphans entrusted to their care. The design was communicated to some of their friends, who zealously undertook to aid them by the collection of subscriptions for the purpose; and here again the smiles of Heaven have blessed their exertions in an unexpected degree. A donation of a large lot of ground, every way adapted to the purpose, was made by four gentlemen, whose names will be found in the list of contributors. The gentlemen to whose generosity, they owe this debt of gratitude; not contented with this, have augmented the funds by collecting donations of money, in order to enable the society to defray the expense of erecting their Asylum. They have besides undertaken to superintend the building, and to aid the managers in the discharge of those duties in which their sex prevents them from taking an active part. The foundation of the Asylum has been laid, fifty feet in front, and fifty-three feet in depth; and every preparation has been made for its speedy completion. 7500 dollars have already been subscribed towards this object—a sum far exceeding the most sanguine hopes entertained by the Board of Managers.

This cursory view of the flourishing state of the society, and of their future prospects, is respectfully presented to its members, and they cannot fail to receive it with hearts deeply impressed with gratitude to God, and with lively emotions of pleasure, in being selected his instruments for purposes so honorable to themselves and so useful to those for whose benefit their institution has been designed.

The Board of Managers trust that the society will continue with unremitting efforts to support the institution which they have so prosperously established, and they fervently pray that their efforts may call down upon them and their posterity the heartfelt blessings of thousands yet unborn.

M. DORSEY,

*Secretary to the Board of Managers.*

### FROM THE (Boston) RECORDER.

In our last number we gave summary accounts of nine of the principal Religious Benevolent Societies in Europe. We now continue the catalogue.

10. The Society in Scotland for Propagating Christian Knowledge, was instituted in 1701. Its principal efforts have been directed



ed to the support of Schools and Missionaries in the islands and highlands of Scotland. In the year 1795, the permanent funds of the society, consisting of land estates, government funds and money lent on security, amounted to \$360,590; the annual income of which was \$17,982. Of this income, Moor's Indian School (which was established at Hanover in New-Hampshire, for the purpose of educating Missionaries for the Indians,) receives \$400 annually; and the sum of 222 dollars more is regularly devoted to the support of a Missionary among the Stockbridge Indians in New-York. The remainder of the income supported, in the year 1800, 294 Schools and 13 Missionaries in Scotland. Besides the revenue from its permanent fund, the society receives annually from his Majesty a royal bounty of \$8888, which is devoted to the support of 22 Catechists and 26 Missionary ministers in various parts of the Highlands. In 1796, the society had published 20,000 copies of the New Testament in Gaelic. In 1787, the society established a Board of Commissioners in Boston and the vicinity, to act as their agents in the expenditure of their funds in America.

11. The *New-England Company*, in Great Britain, is a very old establishment formed for the instruction of Indians in New-England and parts adjacent. Since the independence of the United States, it has confined its operations to the Indians in New-Brunswick.

12. The *Society for the Conversion and Religious Instruction of the Negroes in the British West-India Islands*, was established about the year 1775. It owes its existence to the late Bishop Porteus. In the year 1691, Robert Boyle, the great philosopher and philanthropist, left twenty-four thousand dollars for the advancement of the Christian Religion among infidels. The proceeds of this sum were enjoyed by William and Mary College in Virginia, and devoted to the education of Indian children till the American war broke out; when the Lord Chancellor excluded the college from all share in the charity, and authorised the Bishop to appropriate the revenue then upwards of four thousand dollars per annum, to other objects. The Bishop accordingly devoted it to the Conversion and Religious Instruction of the Negroes in the British West-Indies, and established this society to receive the property for that purpose. The Bishop, at his death, left the society between 4 and 5000 dollars.

13. The *Armenian Methodists*, (followers of Rev. J. Wesley) have for a long time employed Missionaries in the West-Indies, and in the United States. They have, recently however, greatly increased their exertions, and are organizing Missionary Societies in every district in Great Britain. In 1814, they sent eight Missionaries to Ceylon, Java, and the Cape of Good Hope, and five more to the West-Indies; and directed three to be sent to Newfoundland in addition to the two already there; two to Demarara; one to Montreal; and two to New South Wales. The total number of persons in the Methodist Societies throughout the world, is estimated by the Society at 436,200.

14. The *Edinburgh Missionary Society*, was formed in 1796. It has established a Missionary in Jamaica. It attempted a mission among the Susoos and Foulahs in West Africa. It has also sent Missionaries to the South Seas; but its most successful efforts have been in Russian Tartary. The Society have six Missionaries at Karass, at the foot of Caucasus, at an equal distance from the Caspian and Euxine Seas. The missionaries have translated the New Testament and several Tracts into the Tartar language, and are circulating them among the Mahometans and Tartar tribes in their vicinity. The Emperor Alexander is cordially interested in this Mission. A fortnight after the memorable battle of Leipsic he issued an Ukase for the encouragement and protection of the Missionaries.

15. The *London Society for Promoting Christianity among the Jews*, was instituted in 1808, under the patronage of his Royal Highness the Duke of Kent. The Society has erected a large Episcopalian Chapel, where lectures are regularly delivered to the Jews. About 140 Jewish children receive Christian instruction in the schools of the society; and 51 adults have embraced Christianity. Nearly the whole of the New Testament has been translated into the Hebrew,

and various appropriate Tracts in English, Hebrew, and German, have been printed and circulated in England, on the continent of Europe, in the Mediterranean and in the East Indies. Auxiliary Societies are formed, and forming in various parts of the United Kingdom.

16. The *Royal Danish Mission College* was instituted in 1806 by Frederick IV. of Denmark. The College has supported a Mission in Greenland; but its principal efforts have been in India. Their first Missionary, Ziegenbalgus, established himself at Tranquebar on the coast of Coromandel, which has always continued to be the principal seat of the Danish Missions. The late Dr. John, who was senior of this Mission, established 26 free schools in which 1452 children had been admitted.

17. The *Missionary Seminary at Berlin* was established in 1800. It has supplied the Church Missionary Society in G. Britain, at different times, with fifteen Lutheran Clergymen. The (London) Missionary Society has also obtained many pious men from this Institution.

18. The *Evangelical Society at Stockholm* in Sweden, printed in the year 1814, 137,000 copies of Tracts. The whole number published by the Society, from the commencement of its operations to the close of the year 1814, was 952,750 copies.

19. The *Prayer Book and Homily Society*, consisting of members of the church of England was established in London, in 1812. At their third annual meeting, in May, 1815, their Committee reported, that 9,331 Prayer Books, 975 Psalters, and 55,500 copies of the Homilies of the Church of England, printed as Tracts, had been issued from the Society's Depository during the last year.

20. The *Naval and Military Bible Society* was instituted in G. Britain in 1780. By the Report of the Society in 1814, it appears that 9,000 Bibles and Testaments had been distributed during the preceding year, and about 100,000 since its formation.

## OBITUARY.

MASSACHUSETTS.—In Danvers, the Hon. SAMUEL HOLTON, aged 77. This gentleman was a patriot of our revolution, and a President in the congress during the American war. He has had the highest honors of our Commonwealth, and the best affections of the great and good among all our citizens. As a physician he had talents, and he possessed the purest sympathies. As a Judge of Probate, every hope rested on his judgment, and every tear had its request. As a citizen he was beloved. He was what we wished, and we could choose. His hoary head was a crown of glory. *Boston paper.*

NEW-YORK.—In Clarence, on the 2d inst. of a pulmonary consumption, Doc. DANIEL MCLEARY, aged about 32 years. Doc. McLeary settled in this country six years ago. Although his mind had been highly cultivated, and stored with no ordinary degree of literary and professional knowledge, he continued after he commenced practice, to devote most of the winters in attending the medical lectures in the city of New-York, where he made great proficiency in his profession. To an understanding, perspicacious and comprehensive, an imagination vigorous and fertile, and a memory retentive and accurate, he united pleasing manners, strict propriety, with dignity of character. His sickness was long and painful—his conduct, patience and resignation. His conversation towards the last of his illness breathed the purest spirit of piety, benevolence and religion, and shown forth those elevated virtues which will bless and embalm his memory. He was one of the members elect, of the legislature of this state, for the counties of Niagara and Chatauque. His loss to the public is great—to his friends irreparable. He was interred on the 4th, in pursuance of request, with masonic honors, by the Western Star Lodge. The collection was more numerous than before known in this county. The Rev. Mr. Squier, with his usual ability, delivered a very appropriate discourse on the occasion. The masonic rites were conducted by the Worshipful Master (Captain Cary) in a manner solemn and impressive, and evincive of the deep sense the brethren entertained of their loss.

From his life, may we learn to live,

From his death, may we learn to die.

[*Buffalo Gazette.*]

PENNSYLVANIA.—In Plymouth, on the 4th ult. Mr. JOSEPH ROGERS, at the advanced age of 95 years. Mr. Rogers was a native of Windham, Connecticut; from thence he removed to Wyoming in 1776, and has been an inhabitant of Plymouth ever since. In his habits, the deceased was remarkable for industry and temperance. He used to say that he did not recollect ever to have drank so as to feel the least excitement from liquor. To this temperance, and to his steady industry in tiling his farm, most probably was he indebted, under Providence, for his comfortable old age. His sight entirely left him about six years ago; but he still retained his cheerfulness, and was fond of hearing the news; but his principal pleasure was derived from hearing the scriptures, and religious books read to him, and conversing on serious subjects. His confidence in his Saviour's love, and his hopes of a blessed immortality, increased with time, and gathered strength with his years; and he died, not only with resignation, but with joy—expressing his desire to be united with Christ.—*Gleaner.*



**DISTRICT OF COLUMBIA.**—In Washington City, lately, Mr. JOSEPH MACGUIRE, Printer, formerly of Baltimore, and for many years a reporter of the proceedings of Congress. This learned and ingenious young gentleman has at different times instructed and amused the public through the pages of the Port Folio, and the columns of the different Gazettes. His last productions were the admirable letters under the signature of "Nicholas Pedrossa," which have so often afforded a fund of entertainment. Mr. M. was perfectly versed in the dead and several of the living languages; he was a poet of no ordinary merit; an accomplished stenographer; a belles-lettres scholar scarcely inferior to any in the age; a printer of taste and skill; and a man of the most generous and upright principles. Yet eccentricity and frailty buried all these admirable qualities in obscurity; and we see, sinking in a grave dug by himself, in early life, one on whom nature and education had bestowed almost all the shining gifts which adorn humanity.

**VIRGINIA.**—On the 3d inst. in the county of Northampton, the Rev. THOMAS DAVIS, who died as he lived, a christian, praying for death, though he was in no pain for a week or two before his departure.

Mr. D. was a native of Norfolk county, Virginia—he joined the 9th Virginia reg. as chaplain in 1776, marched with him and joined the army under Washington, the same year he was afterwards chaplain to Gen. Washington. At the termination of the war, settled in Alexandria, where he was rector of a parish many years—he was then invited to a church in Norfolk—and finally to Hungur's parish in Northampton, where he died in the 71st year of his age—always esteemed by all who knew him. Mr. D. was one of

the most popular and powerful preachers of the age. His reading of the Morning service was perhaps unrivalled.—*Richmond Enquirer.*

### IN THIS CITY.

On the 6th inst. Miss THEODOCIA ANN READING, step daughter of Benjamin Wallace, Esq. This young lady was adorned with every grace and virtue which could render her endearing. Young and beautiful, amiable and accomplished, virtuous, mild and beneficent. She was the joy of her parents, the delight of her companions and an ornament to society. It is truly painful to behold so much worth and excellence swept by the fell destroyer to an untimely grave! She bore her painful illness with that fortitude which is the characteristic of a true christian. Sensible that her life was drawing to a close, and possessing a lively faith in the blessed Redeemer, her resignation to her creator's will was very conspicuous—and the darkest hour was enlightened by the prospect of a blessed immortality.—[Communicated.]

On the 15th inst. CORNELIA, daughter of Isaac Hansen, Esq. aged 4 years, 8 months and 28 days.

On the 13th inst. Mr. ABRAHAM VAN VECHTEN, son of Walter Van Vechten.

On the 16th inst. SAMUEL POTTS, a son of the late Mr. Jesse Potts, of this city, aged 9 years. Killed by the careless driving of a person coming to this city with a load of wheat.

## POETICAL DEPARTMENT.

### SELECTED.

*From the NEW-BRUNSWICK TIMES.*

The following simple and affecting lines are the production of one, whose mind was and is endowed with no ordinary poetic powers. Christian, lament not that he has been prevented from the cultivation of these powers, by the paramount calls of duty. That time which would have been employed in the elegance of literature, he has devoted to the most sublime, and most important object, which can engage the contemplation of a man. From Nature he has turned to Nature's God.

#### "ON COMING TO MY 72d YEAR."

Thou busy world! at seventy-two  
What now have I to do with you?  
My setting sun presaging night,  
The grave already in my sight,  
Each dear associate gone before,  
My bosom friend, too, seen no more:  
What then are all thy cares to me,  
Thy joys, thy pomps, thy vanity?  
Thou busy world! at seventy-two,  
What more concern have I with you?  
Vain mortal, pause—reflect again,  
Reflect—lest all thy hopes be vain;  
Thy warfare must be carried on.  
Thy Christian race is not yet run.  
In faith, in fear, thy course pursue,  
The world has great concerns for you;  
Still dangers press, still duty calls,  
Still pleasure tempts, still pain appals,  
Malignant spirits still annoy,  
To dash thy hope and blast thy joy.

Then watchful keep thy armour on,  
While ought remains, think nothing done.  
Gird up thy loins, call forth thy powers,  
Or yet the prize may not be yours.  
The time is short, the goal is near,  
Then trembling, trembling, persevere.  
Heaven opens wide its golden portal,  
See, see, thy Lord and crown immortal!

### THE FUNERAL.

How solemn is the scene when friends draw near,  
To pay to parted worth the funeral tear!  
How precious are the sacred tears that rise,  
And flow successive from the mourner's eyes!

How solemn is the sight ('tis so to me)  
Extended in the "narrow house" to see  
The pale precursor of our certain doom  
A silent votary for the lurid tomb!

No language can describe, no tongue can tell,  
The heart's keen anguish at the last farewell;  
When the lid closes on the faded face,  
Where late serenely smil'd each softer grace.

Plac'd on the sable bier, the mournful throng  
In sad procession slowly move along—  
Bowed down with sorrow to the grave repair,  
And leave their fellow friend to moulder there.

Then home return; oh! what a blank appears—  
The heart then gives the few remaining tears:  
How gloomy all; where late so sweetly smiled,  
The lovely friend that ever care beguiled!

Those who have lost what worlds cannot supply,  
Can give the sympathetic tear and sigh;

Though friendship can a soothing balm impart,  
'Tis heaven alone can heal the mourner's heart.

The following is from the pen of the late Princess Amelia, the favorite daughter of the king of England, and whose death affected the aged Monarch in so melancholy a manner. Other specimens of poetry, from the same royal pen, have been given to the public.

### WRITTEN

BY THE BRITISH PRINCESS AMELIA, DURING HER LAST SICKNESS.

Unthinking, idle, wild and young,  
I laugh'd, and talk'd, and danc'd, and sung,  
And proud of health, of freedom vain,  
Dreamt not of sorrow, care or pain,  
Concluding in those hours of glee,  
That all the world was made for me.

But when the day of trial came,  
And sickness shook my trembling frame,  
When folly's gay pursuits were o'er,  
And I could dance and sing no more,  
It then occur'd—how sad 'twould be,  
Were this world only made for me.

The six following lines on the children of Israel's passage out of Egypt, Mr. Pope thought superior to any thing he had ever met with in the English language.

When Egypt's King God's chosen tribes pursu'd,  
In crystal walls th' admiring waters stood—  
When through the desert wild they took their way,  
The rocks relented and pour'd forth a sea:  
What limits can Almighty goodness know,  
When seas can harden and when rocks can flow?